

BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. IX.

NEW YORK, MAY 15, 1854.

NO. 10.

PUBLISHED SEMI-MONTHLY

At No. 130 Fulton-street.

TERMS---One Dollar for the Year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

S O U L :

Or the Hebrew word Nephesh and Greek word Psuche.

BY REV. WM. GLEN MONCRIEFF, SCOTLAND.

PSUCHE. (*Greek Term.*)

[Continued from page 132.]

We now proceed to give an account of *psuche*, which is the Greek term *parallel* to the one just considered. No other term in the New Testament is ever rendered "*soul*," and it is so translated fifty-nine times.

SEC. I. *Psuche* radically means *breath*, of which there is no decided example in the New Testament. Its verb is *psucho*, to breathe, or blow.

SEC. II. *Psuche* is frequently, like *nephesh*, in the Old Testament, rendered "*life*." There is another word for life, it is *zoe*: in most of the passages we now refer to they are perfectly exchangeable.

Matt. 6: 25, "Take no thought for your life" (*psuche*). 16: 25, "Whosoever will save his life (*psuchen*) shall lose it; and whosoever will lose his life (*psuchen*) for my sake shall find it." 20: 28, "The son of man came to give his life (*psuchen*) a ransom for many." Thus he would fulfill the prediction of Isa. 53: 12, "He hath poured out his soul (*naphesho*) unto death," &c.—hath rendered up his life—hath died. Mark 3: 4, "Is it lawful—to save life (*psuchen*), or to kill?" Acts 15: 26, "hazarded their lives (*psuchas*) for their brethren." 20: 10, "trouble not yourselves for his life (*psuche*) is in him." 1 John 3: 16, "Hereby perceive we the love of God, because he laid down his life (*psuchen*) for us; and we ought to lay down our lives (*psuchas*) for the brethren." Rev. 8: 19, "And the third part of the creatures which were in the sea, and had life (*psuchas*), died."

There are some passages where the word is rendered *soul*, and where, we feel confident, a reflecting reader will admit that it had been better translated *life*; at any rate we can devise no reason why it should not. It would, we verily believe, have been so rendered had not the dogma of immortal-soulism influenced the translators, as it would do, even unconsciously, in their valuable and pious labors.

Before advancing to the texts alluded to, let the reader, if he will grant the author this favor, run over the preceding verses, and, instead of "*life*" in-

sert *soul* in each of them, and he will discover that the Bible idea of *soul* is considerably different from the common one in our day. "Hazarded their souls," for instance, how would that read? "We ought to lay down our souls for the brethren," how would that sound? Lay down our immortal-souls, would surely be an awful idea, truly. "He that saveth his soul, shall lose it"—! We affirm that by attaching the Bible idea to the term *soul*, the expression is most appropriate, and awfully instructive. Understand that the word *soul* here imports *life*, and all is plain; and this very word is given in the received rendering, and justly so, "He that saveth his life, shall lose it."

The following are the passages we have proposed to consider, and as briefly as possible.

Luke 12: 20, "But God said unto him, thou fool, this night thy soul (*psuchen*) shall be required of thee (margin, do they require thy soul); then whose shall these things be which thou hast provided?"

In not farther than two verses after this text, v. 22, the same word is rendered *life*—"take no thought for your life (*psuche*) what ye shall eat," &c.; and why should not the same word be translated "*life*" here? The meaning is substantially this—to-night thou shalt die. Of what use are treasures to a dead man?

Matt. 16: 26, "For what is a man profited if he shall gain the whole world and lose his own soul? (*psuchen*) or what shall a man give in exchange for his soul?" (*psuchen*). See also Mark 8: 37.

Let the reader open his English Testament and examine the verse immediately before the one quoted, and in it he will find the term *life* two times. Will he believe that it is just the same word, rendered *soul* in the text? It is so, strange as it may appear to him, "For whosoever will save his life (*psuehen*) shall lose it, and whosoever will loose his life (*psuchen*) for my sake shall find it." With their idea of a *soul*, it would have sounded very strange, assuredly, for the translators to have rendered that verse thus, "For whosoever will lose his soul for my sake shall find it." But for this rendering there is no less authority than for the one in the verse we are considering. Why "*life*" in v. 25, and "*soul*" in verse 26? The terms are the same—there is no foregoing adjective to hint that the *psuche* in v. 26 is different from the *psuche* in v. 25; and, since the terms are the same, why not both "*SOUL*," or both "*LIFE*?"

Though it is rather anticipating, it may be well to observe, that we are fully convinced that these passages—Matt. 16: 25, 26—are instances in which *psuche* is employed to express personality, or self. Our Lord, in the parallel passage in Luke, omits the *psuche* altogether; and his words there explain the phraseology in Matt. and Mark, and

bear out the observation we have just made. His words in Luke 9: 25 are, "For what is a man advantaged if he gain the whole world, and lose HIMSELF, or be a cast-away."

Matt. 10: 28, "And fear not them that kill the body, but are not able to kill the soul (*psuchen*); but rather fear him which is able to destroy both soul (*psuchen*) and body in hell"—Gehenna.

a. In many other passages, as already shown, we learn that the "soul" can be killed by man; and, also, that it is the duty of Christians to render up their souls (*psuchas*) or lives for the brethren.

b. There is no term in this verse that would draw any distinction between a *soul* that men cannot kill and one that they can; between a soul that men cannot quench, but that God, and God only, can destroy. It is the same word without the shadow of an adjectival qualification or distinction.

c. Observe, had the text even read there is a soul in man which no persecutor can kill, it distinctly affirms that that soul can be destroyed by the Divine power, and intimates very plainly that it shall be destroyed in the case of every apostate. So that an *indestructible soul*, however common language in this day, is as unscriptural as the *destructible Creator* would be.

d. The only legitimate manner of interpreting the text is, in our humble opinion, to understand it as affirming that God only can destroy a soul, a life, a human being's existence forever; and that this will be the doom of all apostates and of all the ungodly. Persecutors may destroy a Christian's life now, and for a little, but, at "the last day" he will be raised to "glory, honor, and immortality." When God destroys a man, a soul, a life, or a living being in Gehenna, he is quenched forever; the second death is to be followed by no resurrection. He that findeth his life, he who keeps his life at the expense of his love to Jesus, shall at last lose it in Gehenna's fire; and he that loseth his life (*psuchen*), or lays it down for Jesus, shall find it at the resurrection of the just, and retain it through unending ages. Matt. 10: 29.

It is worthy of observation that, in the parallel words of our Lord as given by Luke, the word "soul" does not occur. "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him." (12: 4, 5.) "After he hath killed," that is, killed men, as he has often done, by his judgments in this state, hath power, after their resurrection and the final assize, to destroy them in the fire of Gehenna, with a destruction which is to be everlasting, or which is to be followed by no return to conscious being. It is the second death. Persecutors, then, can only, by their murderous acts, at most, suspend conscious being, or destroy life for a short period; God can obliterate the man forever, and will do so in the case of all his impenitent and apostate subjects, therefore fear Him!

SEC. III. *Psuche* is also frequently used to express the idea of *personality* or *self*. For example,

Matt. 11: 29, "ye shall find rest unto your souls" (*psuchais*), i. e., to yourselves. 26: 38,

"My soul (*psuche*) is exceeding sorrowful even unto death;" i. e., I am exceeding, &c. Luke 1: 46, "My soul (*psuche*) doth magnify the Lord," i. e., I do magnify, &c. Acts 2: 41, "Three thousand souls" (*psuchas*) i. e., men. 14: 22, "Confirming the souls (*psuchas*) of the disciples;" i. e., confirming the disciples. 15: 24, "subverting your souls" (*psuchas*) i. e., subverting you. Rom. 13: 1, "Let every soul (*psuche*) be subject;" i. e., Let every one, or every man, &c. Heb. 13: 17, "they watch for your souls" (*psuchas*), or, for you. 2 Pet. 2: 8, "vexed his righteous soul" (*psuchen*), i. e., self; or, vexed himself a righteous person. Jas. 1: 21, "able to save your souls" (*psuchas*); i. e., to save you. 5: 20, "save a soul (*psuche*) from death;" i. e., save a man from death. Instead of translating the word (*psuchon*), our version has simply you, in 2 Cor. 12: 15, "I will very gladly spend and be spent for you" (margin, *your souls*).

SEC. IV. Since *psuche* designates a living man, it is natural to suppose, that like *nephesh*, it will also be applied to men dead. Of this usage, there are, in our opinion, examples in the Revelation.

Rev. 20: 4, "And I saw thrones, and they sat upon them, and judgment was given unto them, and (or even) I saw the souls (*psuchas*) of them that were beheaded for the witness of Jesus—and they lived and reigned with Christ a thousand years."

The "souls of them" are the men themselves. John saw the dead martyrs in his vision. He also beheld the souls live, "they lived," that is, the slain men were made alive and reigned with Christ.

Rev. 6: 9, 10, "and when he had opened the fifth seal, I saw under the altar the souls (*psuchas*) of them (the men themselves) that were slain—and they (the dead souls, or dead men) cried with a loud voice, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

By turning to Isa. 14, the reader will see dead kings and mighty ones, represented rising up, as if they were really alive, and addressing the fallen monarch of Babylon when entering among them, now as weak as themselves. In perusing the chapter let the reader bear in mind that they are in *hell*, or *sheol*, of which our explanation has been briefly given.

SEC. V. *Psuche* sometimes denotes a particular power, or mental state of a man, though it is not always easy to settle what the reference exactly is.

Mark 12: 30, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul" (*psuche*), &c. On which Barnes has this note, "They are required to love God above all other beings or things, and with all the faculties of their minds." Acts 4: 32, "the multitude—were of one heart and of one soul" (*psuche*); which is, according to Bloomfield, "a proverbial description of close amity." They were unanimous. 19: 2, "made their minds (*psuchais*) evil affected;" i. e., made them evil affected. Eph. 6: 6, "Doing the will of God from the heart" (*psuches*). "God requires industry, fidelity, conscientiousness, submission, and obedience in that rank of life."—Barnes. Phil. 1: 27, "with one mind (*psuche*) striving to-

gether for the faith," &c.; i. e., striving unanimously and with zeal. 1 Thes. 5: 23, "I pray God your whole spirit, soul (*psuche*) and body, be preserved blameless," &c. Robinson, in his Greek Lexicon, under *pneuma*, 2 b, justly says, "spirit, soul, and body is a periphrasis for the whole man." The same may be said of the preceding passage, Mark 12: 30. Heb. 4: 12, "piercing even to the dividing asunder of soul (*psuche*) and spirit, and of the joints and marrow," &c.

Without inquiring minutely what is meant here by soul, and spirit, and the dividing of them asunder, it seems wisest to regard the whole verse as giving a strong representation of the possible effects of God's word on the whole man. It penetrates the depths of his being; reaches and searches him in every point; lays bare his inmost thoughts and most hidden depravities.

Heb. 12: 3, "lest ye be wearied and faint in your minds" (*psuchais*). Is it not enough to say—lest ye be wearied and faint?

SEC. VI. *Psuche*, in one passage, obviously imports a fish.

"Rev. 16: 3, "and every living soul (*psuche*) died in the sea." With this compare Gen. 1: 21, 24, &c. Part I. Sec. 3.

REMARKS.—1st. From the preceding pages it is not fully evident that the scriptural idea of a *soul*, and the theological one, are as different as could be imagined? As for "immortal souls," and "deathless souls," and "unquenchable souls," &c., the Book knows nothing of them: such language is common in prayers, sermons, treatises, and even newspapers, but the very opposite is the inspired representation of our nature. Dust we are, and unto dust we shall return. Men are mortal; we need to "seek for" immortality, Rom. 2: 7. The Bible description of man is "*corruptible* man," Rom. 1: 23. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6: 23.

2d. If to be a *soul*, is to be immortal, then all breathing animals in the world, great as the elephant, small as the insect, are immortal also, for they are as much souls as man. Part I., SEC. III. Do none of these creatures die? Is it not true that the beasts perish?

3d. Since the *soul* of man is the fragile *life* of a man, or simply the mortal man himself, it is evident that, when a man dies, a soul dies; when a man is destroyed, a soul is destroyed; and when a man is saved from death, a soul is saved from dissolution and corruption. Thus, when a man dies he becomes necessarily as if he had never been. This fact is explicitly affirmed in Job 10: 18, 19. So far from continuing to think, his thoughts perish, Ps. 146: 3, 4,—he now knows nothing, Ecc. 9: 5, 6,—he, however pious before death, cannot now praise the Lord, Ps. 115: 17,—he is *asleep* till the resurrection trumpet shall sound, Dan. 12: 2; 1 Thes. 4: 14.

4th. The only prospect of the dead recovering consciousness, is, therefore, by a resurrection. Hence the importance of that scriptural doctrine—a doctrine now nearly forgotten, at least rendered, through the dogma of immortal-soulism, singu-

larly valueless. We are helped thus to see the force of Paul's language, and it is only in the light thrown by Scripture on man, that it can be at all accurately understood,—“if Christ be not raised—they (the believing MEN) also which are *fallen asleep* are PERISHED;” i. e., they have ceased to be forever. “If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink for to-morrow we die.” 1 Cor. 15: 32. How can it be forgotten that the only consolation the Divine Redeemer had for the weeping Martha was, “Thy brother”—has gone to glory? no—“thy brother *shall rise again*.” And what else had Paul for the bereaved Thessalonians? 1 Thes. 4: 14, 18, “The dead in Christ *shall rise* first.”

5th. Glory be to the Son of God who hath brought “life and immortality”—incorruptible life—to light through the gospel,” 2 Tim. 1: 10. “Now is Christ risen from the dead, and become the first-fruits of them that slept,” 1 Cor. 15: 20, 23.

How awfully the Life-Giver, the blessed Redeemer—who is the only Immortalizer—has been dishonored, by telling men that they are all immortal beings! To the wicked it is said, their “end is destruction,” and how can good men continue to affirm their end is *preservation*; *life*, instead of *death*? “The wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall *consume*, into *smoke* shall they *consume away*.” Ps. 37: 20.

6th. At present believers have a constitution of being similar to Adam, of whom it is written, “the first man Adam was made (*into*, Greek *eis*) a living soul,” 1 Cor. 15: 45, Gen. 2: 7. This is the animal state, or the state in which human beings live by breathing, out of which every one may ascend to a higher constitution or sublimer mode of existence, as all the true saints ultimately shall. This second stage, or state, is called the *spiritual* one, in Cor. 15: 46, “That was not first which is *spiritual*, but that which is natural (*psuchikon*—literally, *soulish* or *soulical*), and afterwards that which is *spiritual*,” for, the Apostle says, “there is a natural (*psuchikon*—*soulical*) body,” or being, “and there is a *spiritual* body,” or being, v. 44. Speaking of the dead saints and their resurrection, he declares, “It is sown (laid in the grave) a natural (soulical) body,” or they lie down soulical; “it is raised a *spiritual* body,” or they are resurrected *spiritual*, v. 44. Into this, the higher and purer state of humanity, the living saints will be instantaneously changed at our Lord's appearing; and all must undergo this transformation, that is, be *spiritualized*, whatever may be the full import of the glorious language used when describing their destiny, since “flesh and blood (soulical humanity?) cannot inherit the kingdom of God, neither doth corruption inherit incorruption,” v. 50. But, blessed be God, every saint may exclaim, “as we have borne the image of the earthly (Adam), we shall also bear the image of the heavenly” (the Lord from heaven), v. 47.

It seems, then, scriptural to tell men that through the Redeemer they may yet be spiritualized, or become *spirits*. At present men have a spirit—“the spirit of life from God”—Rev. 11: 11, that

evanishes when the man (*it is not the man*) dies, like his thoughts which perish on that very day. Ps. 146: 3, 4; but in the kingdom of God men may live as spirits yet, equal to the angels of light. That is the second, the perfect, the spiritual, the divine condition of humanity; and in this state Jesus himself now exists, the model and the fountain of the change that is, ere long, to be wrought upon his martyrs and friends.

So far, then, from *souls* being immortal, the Scripture teaches us, when it is rightly understood, that it ought to be our holy ambition, and our earnest prayer, that we may yet *cease to be souls and become spirits*. Souls are not immortal; men must merge into *spirits* if they are to live for ever in the incorruptible kingdom. The *soulical* form of humanity must perish, being corruptible, for "flesh and blood cannot inherit the kingdom of God;" spirit alone abides, since it alone is adapted for ceaseless duration. Thrice blessed are they who shall *cease to be souls*, or creatures living by breathing; and become like the spiritual Lord from heaven, when he descends the second time without sin unto salvation. Amen. Alleluia.

THE DOCTRINE OF THE CROSS.

THE CROSS—THE MORAL POWER OF CHRISTIANITY.

BY J. PANTON HAM.

[Continued from page 135.]

The significance of the cross would be only partially apprehended were it viewed in no other aspect than as the symbol of a model obedience. Christ came into the world to exemplify a perfect righteousness, hence "he became obedient unto death, even the death of the cross," and has thus set us an example that we should follow his steps." But this was not the whole of his mission as the mediator between God and man. Not only does the human race need a model righteousness, they need a *motive* beyond that supplied in the moral beauty of an exemplary personal perfection, to stimulate them to that dutiful course of personal obedience which God demands. The loveliest moral image, as has been proved in the history of Christ, would, by itself, fail to evoke the spiritual sympathies of our degenerate race, and effect our reformation. Righteousness provokes as well as purifies, and stirs up hate as well as admiration. "They have both seen and hated both me and my Father." Holiness of character, under the present conditions of humanity, is only to be secured by taking the heart captive: if no successful appeal has been made to the affections, the intellectual and moral judgments will be appealed to in vain. Love to God, without which there is no obedience to God, is begotten within us by the perception of his love to us—"We love him, because he first loved us." Mankind need to be wooed in order to be won for God; and God has graciously condescended, through the medial agency of his Son, to so address himself to them. "Son, give me thine heart," is his kindly claim. "Yea, I have loved thee," we hear him say, "with an everlasting love; therefore with loving-kindness have I drawn thee." And no less true is it of all the "household of faith," as well as of Ephraim of old, that God

"drew them with the cords of a man, with bands of love." Now the cross of Christ supplies this *motive*—this drawing power; and because it supplies it in the strongest degree, it is commonly represented in the New Testament as the primary agency in our personal conversion. Thus Christ is said to have "made peace through the blood of the cross," to have reconciled "both in one body by the cross," to have "redeemed us to God by his blood." Thus sinners, who are "far off" in moral alienation from God, are said to be "made nigh by the blood of Christ," and to be "bought with a price," even "with the precious blood of Christ." These and similar expressions imply that the cross of Christ, on which he shed his life's blood, has become an active moral agency in the Christian scheme of human redemption. Here, by the prominence given to it in the New Testament, is obviously concentrated the strength of the Christian salvation. Here lies the secret of Christ's success as the moral "power of God." The cross is the gauge of Christ's love. It is the eloquent utterance of a love stronger than reproach, ignominy, and death. It tells, in most trustful tones, the tenderness of his loving heart. Thus far would Christ go, if thus much should be involved in his mediatorial agency in behalf of the sons of men. If it should cost not only personal inconvenience, self-denial, and suffering both of body and mind, but also an ignominious death, to effectually ransom the human race from the power of sin and its punishment, then would Christ pay even this high price for an object so dear to him. "For the joy that was set before him" he willingly "endured the cross, despising the shame." But it was a woful necessity that was laid upon him, to bear his cross to Calvary, and be brutally murdered thereon. Many a sigh was heaved from his burdened heart as the time drew near for this mighty sacrifice of love. And when at last the "cup" of bitter anguish was put into his trembling hands, as the cruel recompense of his perfect righteousness, with what "strong crying and tears" did he appeal "to him that was able to save him from death!" How agonizingly he holds up in the presence of his Heavenly Father that "cup" of human cruelty and guilt, and thrice deprecates the dreadful ordeal before him, "Father, if it be possible, let this cup pass from me!" His body, blood-bedewed with the force of inward wrestlings, utters most eloquently the otherwise unutterable anguish of the "hour" that was then "come." He might have avoided that "hour," for he knew beforehand the anguish of its terrible moments—he knew that as "the Holy One of God," the race he came to ransom would hate and hang him on a tree. But he knew also that if he avoided that "hour" of suffering and self-sacrifice, man had been unransomed, and his salvation had been impossible. For there is no salvation from sin without suffering; and if the Christ of God had declined to become the "way," who else could have effectually walked therein and discovered the path of life? It behoved the Lord Jesus Christ, if he would redeem mankind from sin and death, to set before them in the experience of his own life, the method of this mighty redemption. It behoved him to set before

our fallen race the example of a perfect righteousness, and show us how such a character fares in our guilty world, and how it is rewarded by the righteous God. By the example of Christ we are taught the great lesson that before honor comes humility, and before salvation, suffering and sacrifice. Christ was "made perfect through suffering," to illustrate the inevitable law that there is no personal perfection to be wrought out in this world without suffering. In "striving against sin," he "resisted unto blood," because "the contradiction of sinners against himself" went to the sanguinary length of demanding his blood. He would not shun this sad sequel of his life, because he would not shun any condition of duty, nor refuse any consequence, however painful, of a complete personal obedience. He would show mankind how to live and how to die, that they might see, by his resurrection from the dead, how highly his heavenly Father honors such fidelity, and will reward it in the case of all who endure to the end. Had it not "pleased the Father to bruise him," or "that he should be bruised and put to grief," he could not have been the pattern of our righteousness; his experience, instead of being the exemplification of the law of suffering for righteousness' sake, would have been the singular and solitary exception to that law. Hence the experience of Christ and his saints is one. If he has suffered for righteousness sake, so must they, otherwise they cannot know "the fellowship of his sufferings;"—if he has had a cross, and been "crucified to the world," so must they have a cross, and be willing to take it up "daily," and follow their Lord;—if he has been "obedient unto death," they too must be "made conformable to his death," in readiness of spirit, if not in reality of experience, otherwise their faith is vain, and they are yet in their sins. "The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his lord."

Such a redemption as the human race needs—a redemption from the active power of sin and its punitive desert, death, obliged the Redeemer to submit to all the conditions and circumstances of the race he came to redeem; and hence his life and death became a *sacrifice*—a sacrifice of *love*. Our sins, that is, our habitual selfishness, needed to be rooted out of our moral being, our characters formed on a new model, and our hearts impelled by new motives. These Christ came to accomplish. "He was manifested to take away our sins, and in him is no sin." Hence he needed to be "made in the likeness of sinful flesh," to suffer the assaults of sin in all its manifold forms and intensity, and to demonstrate the possibility of a successful resistance of sin even to the end. The sacrifice was as great as a conflict with the most dangerous and distressing forms of evil could make it. It was a sacrifice for sin—for its repudiation and overthrow. He "bore our sins," as he "took our infirmities and bear our sicknesses," that is, he bore or took them away—the latter by a miraculous, the former by a moral power. [Matt. 8 : 17.] But not with equal facility, for to *bare*, or take away, our sicknesses, cost him only the utterance

of a command; but to *bear*, or take away *our sins*, cost him the exhibition of a character. Our sicknesses fled instantaneously before the power of his voice, but our spiritual sicknesses yield to slower processes, and only before the constant presence, and by the power of his personal virtue. To make such a sacrifice was an act of condescension on Christ's part: it is spoken of as "the *grace* of our Lord Jesus Christ." "Ye know the *grace* of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." And because it is an act of grace, it appeals to the gratitude of every human heart, and evokes its reverence and love. The spontaneousness of Christ's sacrifice makes the appeal the stronger, and gives it that resistless power which begets repentance in every believing sinner, and achieves his personal reformation. The life of Christ abounds with such appeals—its disinterested devotedness, its self-denials, its painful and unrelenting labors in behalf of our race, are so intelligible and influential, that where it obtains an audience, it rarely fails to secure a victory. Its last evidence of love, when "he was led as a lamb to the slaughter," and submitted to the death of the cross, because it was a consequence of the life he had lived in this evil world, and the doctrine and spirit he had taught and manifested, whilst it was the perfection of his obedience, was at the same time the consummation of his power. "Greater love hath no man than this, that a man lay down his life for his friends." The cross tells the most touching tale of love, and is the symbol of Christ's greatest personal sacrifice; hence it gathers into itself every other utterance of his affection, and engrosses every other act of his self-denial in the cause of our personal redemption. And when, moreover, we view the crucified One as the representative of God—the visible manifestation of the Great Invisible; when we bear in mind that every utterance, every expression of feeling, every action, every endurance of the Christ of God, was not so much to manifest Christ himself, as "*God* in Christ;" when all the love which Jesus expressed both in action and suffering is viewed, as it should be viewed, as the representation, on a human scale, of the feelings and sympathy for man of which God is the subject; then the cross becomes the expression of what is too vast even for itself to adequately declare: it stands before us as the finite gauge of an infinite—it is the highest possible utterance of the LOVE of God! Connect the two mighty facts together, that the cross is the expression of a duplicate love—the love of the Christ, and the love of "God in Christ," and the mystery of the cross is understood—its moral power is obvious and complete. This explains why the cross, or one or other of its synon ymes, "the blood of Christ," "the sufferings of Christ," "the death of Christ," is so commonly alluded to in the sacred writings, and presented either as the chief motive to our gratitude, or the chief stimulus to our fidelity. Christianity itself as a religious system, is, for the same reason, com, prehensively expressed by the phrase, "the Cross of Christ," for the cross expresses at once the cause and effect of human redemption: it sets

forth love as the cause, and a perfect obedience as the effect. It is thus, at the same time, an appeal and an admonition. It asks, in the tenderest eloquence, for our hearts; and announces our personal reformation as the object of its request. The cross suggests a moral significance which was not to be found in the symbolism of the former dispensation; and because it was wanting there, that ancient ritual was inefficient as a means of religious reformation and discipline. There was blood, it is true, in the Mosaic as well as in the Christian economy; but "the blood of slaughtered animals" could not utter what the blood of Christ did, the voice of an intelligent and irresistible love; hence "it was not possible that the blood of bulls and of goats should take away sins." "Those sacrifices which they offered year by year continually," if they could have made "the comers thereunto perfect" in personal holiness, would "not only have ceased to be offered" by the same persons, but would also have superseded the necessity of any further sacrifice for sins, because the worshippers *once* personally purged from their sinfulness, would "have no more conscience of sins." The ancient symbolic service of sacrifice would have continued to this day as the Divinely appointed means for educating and reforming our race, had it been efficient as a means of purification. "For if that first covenant had been faultless, then should no place have been sought for the second." But the flesh was weak; our nature needed a more emphatic portraiture of piety, and a mightier motive than the Levitical sacrifices afforded. Our moral wreck was too complete to bear to be reconstructed after such a model, and by such means as the older dispensation supplied. Hence, "what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh and for sin, condemned sin in the flesh," that by the perfection of His living example, and the touching eloquence of His love, we might be incited to a life of personal obedience; and so "the righteousness of the law might be fulfilled in us who walk not after [principles of the] flesh, but after [those of] the Spirit." The many sacrifices of the ancient worship were thus superseded by the "one sacrifice" of the new—whose greater moral efficacy is exhibited in effectually putting the Divine laws in our minds, and writing them upon our hearts, so that "by one offering he [Christ] hath perfected for ever them that are sanctified."

MAN'S WORD vs. GOD'S WORD.

MAN'S WORD.—"The Soul of Man is Immaterial and Immortal, and can subsist independently of the Body."—*Dr. Adam Clarke.*

"Man is endowed with an Immortal spirit, which shall exist as long as God endures: either blooming in the paradise of God, or eternally withering, not dying, in the regions of despair!"—*Prof. Harkey, of the Ill. State University.*

GOD'S WORD.—"Till Thou return unto the ground, for out of it wast Thou taken; for Dust Thou ART, and unto Dust shalt Thou return."—Gen. 3: 19.

"Shall MORTAL MAN be more just than God." Job 4: 17.

"How much less in them that dwell in Houses of clay, whose FOUNDATION is in the DUST, which are crushed before the moth."—Job 4: 19.

"For he remembered that they were BUT FLESH, a wind that passeth away and cometh not again."—Ps. 78: 39.

"He knoweth our frame: he remembereth that we are DUST."—Ps. 103: 14.

"How much less man that is a WORM, and the son of man which is a WORM."—Job 25: 6.

"The blessed and only Potentate, the King of kings, and Lord of lords, WHO ONLY HATH IMMORTALITY."—1 Tim. 6: 16.

MAN'S WORD.—"A never dying soul to save, And fit it for the sky."

[Charles Wesley.]

GOD'S WORD.—"The SOUL that sinneth it shall DIE."—Ezek. 18: 4.

"He spared not their SOULS from DEATH, but gave their lives over to the pestilence."—Ps. 78: 50.

"The wages of sin is DEATH."—Rom. 6: 23.

MAN'S WORD.—"Death disengages the Soul from the trammels of the Body, and gives expansion to its powers.—All those passions and propensities which belong to the Body will, of course, accompany it to the silence of the grave; but all that belongs to the Soul, as ANGER, MALICE, REVENGE, will not only be retained in the disembodied state, but acquire greater capacity and power for action."—*Amer. Tract. Soc., Tract No. 371.*

GOD'S WORD.—"For the living know that they shall die, BUT THE DEAD KNOW NOT ANY THING, neither have they any more a reward; for the memory of them is forgotten. Also their LOVE, and their HATRED, and their ENVY, is now PERISHED," &c.—Eccles. 9: 5-6.

"His breath goeth forth, he returneth to his earth; in that VERY DAY HIS THOUGHTS PERISH."—Ps. 146: 4.

"The dead praise not the Lord, neither any that go down into silence."—Ps. 115: 17.

"For in death there is no remembrance of thee: in the grave [Heb. *Sheol*, or state of the dead,] who shall give thee thanks?"—Ps. 6: 5.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor KNOWLEDGE, nor WISDOM, in the grave [Heb. *Sheol*] whither thou goest."—Ecc. 9: 10.

"For the grave [Heb. *Sheol*] cannot praise thee; death cannot celebrate thee; they that go down to the pit cannot hope for thy truth. The living, the living shall praise thee as I do this day."—Isa. 38: 18-19. See also Job 14: 21; Ps. 88: 10, 11, 12; Isa. 63: 16; Job 3: 11-19, and 10: 21-22; Luke 10: 24; 1 Thess. 4: 13-15.

MAN'S WORD.—"The souls of believers at death do immediately pass into glory."—*Methodist and Presbyterian Catechisms.*

GOD'S WORD.—"Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me AT THAT DAY; and not to me only, but unto all them also that love HIS APPEARING."—2 Tim. 4: 18.

"AND WHEN THE CHIEF SHEPHERD SHALL APPEAR, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5: 4. See also John 6: 40-44; 1 Pet. 1: 5-13; 2 Tim. 1: 12; Col. 3: 4; Rom. 8: 23.

MAN'S WORD.—

"He'll in a moment call thee hence,

To Heaven or down to HELL." [Hart.

GOD'S WORD.—"The Lord knoweth how—to reserve the unjust UNTO THE DAY OF JUDGMENT TO BE PUNISHED.—2 Pet. 2: 9.

"Who shall be PUNISHED with everlasting destruction—WHEN HE SHALL COME to be glorified in his saints."—2 Thess. 1: 8-10. See also Rev. 11: 18; Matt. 13: 30; Mal. 4: 1-3.

MAN'S WORD.—"Eternal redemption is to be regarded as involving an equally eternal enslavement. Heaven is only Heaven while there exists a Hell."—Dr. Hamilton.

"Oh miserable state of the damned! In it they utter as many blasphemies against God as the happy souls in heaven shout hallelujahs to his praise."—*Amer. Tract Soc., Tract No. 277.*

"God is therefore himself present in hell to see the punishment of these rebels against his government that it may be adequate to the infinity of their guilt; his fiery indignation kindles, and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintain their being, and render all their powers most acutely sensible, thus setting the keenest edge up on their pain, and making it cut most intolerably deep. He will exert ALL HIS DIVINE ATTRIBUTES to make them as wretched through eternity as the capacity of their nature will admit."—*Benson*, the eminent Methodist Commentator.

GOD'S WORD.—"For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh SHALL BURN THEM UP, saith the Lord of hosts, that it shall LEAVE THEM NEITHER ROOT NOR BRANCH.—And ye shall tread down the wicked, for THEY SHALL BE ASHES under the soles of your feet in the day that I shall do this, saith the Lord of hosts."—Mal. 4: 1-3.

"But the wicked shall PERISH, and the enemies of the Lord shall be as the fat of lambs; THEY SHALL CONSUME; INTO SMOKE shall they CONSUME AWAY."—Ps. 37: 20.

"When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be DESTROYED FOREVER."—Ps. 92: 7.

"But the transgressors shall be DESTROYED together: the END of the Wicked shall be CUT OFF."—Ps. 37: 38.

"What fruit had ye in those things whereof ye are now ashamed? for the END of those things is DEATH."—Rom. 6: 21.

"Who [the wicked] shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord and from the glory of his power."—2 Thess. 1: 9.

"Behold all they that were incensed against thee shall be ashamed and confounded: they shall be as NOTHING: and they that strive with thee shall PERISH: they that war against thee shall be as

NOTHING: and as a thing of NAUGHT."—Isa. 41: 11-12. "They [the wicked] shall be as though they had not been."—Obadiah 16.

See also Ezek. 33: 11; Ps. 145: 20; 101: 8; 37: 9; Prov. 13: 13; 21: 15; Isa. 10: 16, 17; 1: 28; 5: 24; 33: 11, 12; 57: 16; Job 31: 3; Zeph. 1: 2; Matt. 7: 13; 13: 30; Rom. 6: 23; 8: 2, 6, 13: 2: 12-16; 2 Cor. 2: 15-16; Gal. 6: 8; Phil. 3: 19; Heb. 10: 27; 6: 8; 1 Tim. 6: 9; 2 Pet. 2: 12.

You have here set before you Man's Word and God's Word. Which will you believe?

"Let God be true, but every man a liar." "God is not a man that he should lie." "Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30: 6. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. 22: 18. But do you not perceive a striking discrepancy between the words of men and the words of God? The contents of this tract plainly show that there have been considerable *additions* made to God's Word, and without his authority.

Reader, art thou a believer in Christ? O prize the precious volume. It contains words of *life*. Do not allow men who are "wise above what is written," to destroy its simplicity and its preciousness by obtruding their "vain traditions" in its place.

Art thou still out of Christ? O, be persuaded to come to him, that thou mayest have *life*. The precious Word of Life gives thee every encouragement to come. Delay no longer, lest the dark night of an eternal death engulf thee in its awful gloom.

From M. Batchelor, Pownal, Vt.

BRO. STORES—I hear you have been made to feel the uncertainty of all earthly good. I send inclosed \$2, to help print the Six Sermons. I cannot consent to have them die, for they have opened the eyes of thousands to see that man is mortal, and an unholy mortal; and that immortality can only be found in Christ; and that the sinner, rejecting Christ, must die, become extinct, as the fruit of his own folly in believing the devil rather than God. I rejoice in the truth taught in the Six Sermons; and the time is soon coming when sin and sorrow will cease in all God's universe. My whole being says, Amen.

The Lord is still blessing us here. The truth is triumphing over the unbelief of the human heart. Many have submitted, and learned that God is a God of love; but it makes the enemy war. I have labored here going on eleven years, and we have had three precious revivals in the time; but many of those brought in have moved away, which keeps our number small. We have had to labor against wind and tide. With two or three exceptions the ministry all around have thrown their influence against the truth I have preached; but, to the praise of God's grace we can say, truth has lived and spread abroad. I have felt of late that I had a claim on God for help. I have endeavored to show that God is love, and that His love will shine in the execution of the last judgment on the

wicked, not by giving them everlasting life in misery, but as He had offered them life in Christ, and they having refused it, benevolence lets them die. God is love. Amen. I feel God's promise is verified in my experience, as thy day is thy strength shall be. I am yours in hope of life in Christ.

BIBLE EXAMINER.

NEW YORK, MAY 15, 1854.

From Professor Mattison.

NEW YORK, April 23, 1854.

GEO. STORRS: *Dear Sir*:—In looking over your strictures upon my Sermons on Immortality, it has occurred to me that a better method of discussing the subject involved might be adopted. While I accord to your reporter and to yourself a desire to state my position fairly, if not fully, I think you will admit that few reporters can do justice to an extemporaneous speaker, and especially to a Methodist preacher. With their best efforts they will give but a poor idea of his discourse, especially if it be argumentative or metaphysical. So in the present case: your reporter has done the best he could, doubtless, but I am not fairly before you in the notes you are reviewing, and in some instances a man of straw is there instead of "Prof. M."

Allow me, therefore, to suggest that instead of wasting your strength upon the necessarily imperfect notes of your reporter, my positions and arguments be placed before your readers over my own signature in your columns, and that *then* you proceed to disprove them if you can. I shall then be tangibly in your hands, and there can be no misapprehension or dodging.

I am ready to take the affirmative of the question—

DO THE HOLY SCRIPTURES TEACH THAT THE SOUL OF MAN HAS A CONSCIOUS EXISTENCE, SEPARATE FROM THE BODY, BETWEEN DEATH AND THE RESURRECTION?

I affirm that they do; you say they do not. I think I can prove it; you think I cannot. Let us discuss it, then.

This question involves the prior question, *namely, whether man has a soul essentially different from his physical organization*—the point at which you would wish to begin—but the main question upon which all side issues must concentrate is the one I propose to discuss.

Should you agree with me that this is a preferable mode of conducting the discussion, and accept my proposal, my first argument shall be furnished for your next number.

Very respectfully,

H. MATTISON.

REMARKS BY THE EDITOR.—We have had several friendly interviews with Prof. Mattison, and wish to be as accommodating as possible; but we stated to him *distinctly* if we went into a discussion we should insist upon the previous question being settled at the outset, viz.:—

Does the Bible teach that the creature man—which the Lord God formed of the dust of the ground—has a superadded entity called the soul?

Till this question is settled, it seems to us it would be arguing upon assumed premises, and hence the discussion would be attended with no certain results. It cannot satisfy an inquiring mind to have Prof. M. and ourself spend our strength till we know what it is about. On the question, as we have stated it, *we take the negative*. The Prof. says his "question involves" this "prior" one. If he is willing to *affirm* this *prior* one, our columns are open for him to proceed, and we shall be happy to have him do so.

When that question is settled—if the Prof. succeeds in establishing the *affirmative*—the next will be—

Does the Bible teach that the soul is immortal—not liable to die, or, to lose all life and consciousness.

If these two questions can be settled *affirmatively*, then the Prof.'s question follows naturally and will be easy of solution, and shorten the discussion materially.

Now if Br. Mattison wishes to take up the subject from the root, and settle it forever, here is an opportunity to make the trial, and do good to men.

We defer further remarks on the Reported Sermons of Prof. M. till we see if he assents to our conditions of discussion, for if he does it is unnecessary to finish our Review of his reported discourses, as the same ground may have to be traveled over in the discussion.

NOT SO SHORT LIVED.—Prof. Mattison, as we have before noticed, said that the immortality of the soul had not been called in question since the days of our Saviour till within the last ten years. We have shown that to be a mistake. Since our remarks on that point Dr. BARLOW, of this city, has put into our hands a work entitled "*LEVIATHAN, or the Matter, Form, and Power of a Commonwealth Ecclesiastical and Civil*." By Thomas Hobbes, of Malmesbury! Printed in London 1651."

This author says, p. 244—"Nor can the name of *second death*, be applied to those that can never die but once: and though in metaphorical speech a calamitous life everlasting, may be called an

everlasting death, yet it cannot well be understood of a Second Death." Again, in speaking of the "everlasting fire," and "unquenchable fire," he saith, p. 245—"But it cannot thence be inferred, that he who shall be cast into that fire, or be tormented with those torments, shall endure and resist them so as to be eternally burnt, and tortured, and yet never be destroyed, nor die." On same page, in speaking of the *places* in Scripture where men are said to be cast into everlasting fire, &c., he says, "I find none that affirm there shall be an Eternal Life therein of any individual person; but, on the contrary, an everlasting death, which is the second death. * * * It is evident there is to be a Second Death of every one that shall be condemned at the day of Judgment, after which he shall die no more." Again this author speaks as follows, page 339 :

Another general error is from the misinterpretation of the words *Eternal Life*, *Everlasting Death*, and the *Second Death*. For though we read plainly, in Holy Scripture, that God created Adam in an estate of living forever—which was conditional, that is to say, if he disobeyed not his commandment—which was not essential to human nature, but consequent to the virtue of the Tree of Life; whereof he had liberty to eat, as long as he had not sinned; and that he was thrust out of Paradise after he had sinned, lest he should eat thereof, and live for ever; and that Christ's passion is a discharge of sin to all that believe on him; and by consequence a restitution of eternal life to all the faithful and to them only: yet the doctrine is now, and hath been a long time, far otherwise; namely, that every man hath Eternity of Life by Nature, inasmuch as his *soul* is Immortal:—so that the flaming sword at the entrance of Paradise, though it hinder a man from coming to the Tree of Life, hinders him not from the immortality which God took from him for his sin; nor makes him to need the sacrificing of Christ, for the recovering of the same; and consequently, not only the faithful and righteous, but also the wicked and the heathen, shall enjoy eternal life, without any death at all; much less a second and everlasting death. To salve this, it is said, that by *second* and *everlasting death*, is meant a second, and everlasting life, but in *torments*—a figure never used, but in this very case—all which doctrine is founded only on some of the obscurer places of the New Testament; which, nevertheless, the whole scope of the Scripture considered, are clear enough in a different sense, and unnecessary to the Christian faith:—for supposing that when a man dies there remaineth nothing of him but his carcass, cannot God, that raised inanimated dust and clay into a living creature by his word, as easily raise a dead carcass to life again, and continue him alive for ever, or make him die again, by another word? The *soul*, in Scripture, signifieth always, either the *life* or the living creature; and the body and soul jointly, the *body alive*. In the first day of creation God said, Let the waters produce *reptila anima viventis*, the

creeping thing that hath in it a *living soul*—the English translate it, *that hath life*: and again, God created great whales, and *omnem animam viventem*—which in the English is, *every living creature*: and likewise of man, God made him of the dust of the earth, and breathed in his face the breath of life, and *factus est Homo in animam viventem*, that is, and *Man was made a living creature*: and after Noah came out of the ark, God saith, He will no more smite *omnem animam viventem*, that is, *every living creature*: and Deut. 12: 23, Eat not the blood, for the blood is the *soul*, that is, *the life*. From which places, if by *soul* were meant a *substance incorporeal*, with an existence separated from the body, it might as well be inferred of any other living creature as of man. But that the souls of the faithful are, not of their own nature, but by God's special grace, to remain in their bodies, from the resurrection to all eternity, I have already [I think] sufficiently proved out of the Scriptures, in the 38th chapter; and for the places of the New Testament where it is said that any man shall be cast body and soul into *hell-fire*, it is no more than body and life, that is to say, they shall be cast alive into the perpetual fire of *Gehenna*.

This window it is that gives entrance to the dark doctrine first, of Eternal Torments, and afterwards of Purgatory; and consequently of the walking abroad, especially in places consecrated, solitary or dark, of the ghosts of men deceased; and thereby to the pretences of exorcisme and conjuration of phantasmes; as also of invocation of men dead, and to the doctrine of indulgences—that is to say, of exemption, for a time or for ever, from the fire of purgatory, wherein these incorporeal substances are pretended by burning to be cleansed and made fit for heaven. For men being generally possessed before the time of our Savior, by contagion of the Dæmonology of the Greeks, of an opinion that the souls of men were substances distinct from their bodies, and therefore that when the body was dead, the soul of every man, whether godly or wicked, must subsist somewhere by virtue of its own nature, without acknowledging therein any supernatural gift of gods. The doctors of the church doubted a long time what was the place which they were to abide in till they should be re-united to their bodies in the resurrection; supposing, for awhile, they lay under the altars: but afterward the Church of Rome found it more profitable to build for them this place of purgatory, which by some other churches in this later age has been demolished.

Pages 343–4, on the Immortality of Man's Soul not proved by Scripture to be of nature, but of grace, he speaks thus:—

To prove that the soul separated from the body liveth eternally, not only the souls of the elect, by especial grace and restoration of the eternal life which Adam lost by sin, and our Saviour restored by the sacrifice of himself; to the faithful, but also the souls of reprobates, as a property naturally consequent to the essence of mankind, without other grace of God but that which is universally given to all mankind; there are divers places which, at the first sight, seem sufficiently to serve the turn:

but such, as when I compare them with that which I have before [Chapter 38] alledged out of the 14th of Job, seem to me much more subject to a divers interpretation, than the words of Job.

And first there are the words of Solomon [Ecc. 12: 7], "Then shall the dust return to dust, as it was, and the spirit shall return to God that gave it." Which may bear well enough [if there be no other text directly against it] this interpretation, that God only knows [but man not] what becomes of a man's spirit when he expireth. And the same Solomon, in the same book [Chap. 3: 20, 21], delivereth the same sentence in the same sense I have given it: his words are, "All go [man and beast] to the same place; all are of the dust, and all return to dust again; who knoweth that the spirit of man goeth upward, and that the spirit of the beast goeth downward to the earth?" That is, none knows but God. Nor is it an unusual phrase to say of things we understand not, God knows what, and God knows where. That of Gen. 5: 24, "Enoch walked with God, and he was not, for God took him;" which is expounded Heb. 11: 5, "He was translated that he should not die; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God;" making as much for the immortality of the body as of the soul, proveth that this his translation was peculiar to them that please God, not common to them with the wicked, and depending on grace, not on nature. But on the contrary, what interpretation shall we give besides the literal sense of the words of Solomon, Ecc. 3: 19, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath [one spirit]: so that a man hath no pre-eminence above a beast: for all is vanity." By the literal sense here is no natural immortality of the soul: nor yet any repugnancy with the life eternal which the elect shall enjoy by grace. And again, [chap. 4: 3], "Better is he that hath not yet been, than both they;" that is, than they that live, or have lived; which, if the soul of all them that have lived were immortal, were a hard saying; for then to have an immortal soul were worse than to have no soul at all. And again, [chap. 9: 5], "The living know they shall die, but the dead know not any thing;" that is, naturally, and before the resurrection of the body.

Another place which seems to make for a natural immortality of the soul, is that where our Savior saith that Abraham, Isaac and Jacob are living: but this is spoken of the promise of God, and of their certitude to rise again, not of a life then actual; and in the same sense that God said to Adam, that on the day he should eat of the forbidden fruit, he should certainly die; from that time forward he was a dead man by sentence, but not by execution, till almost a thousand years after. So Abraham, Isaac, and Jacob were alive by promise, then, when Christ spake; but are not actually till the resurrection. And the history of Dives and Lazarus make nothing against this, if we take it [as it is] for a parable.

Thus the doctrine of immortality being of grace,

and conferred only on the righteous at the resurrection, is more than "ten years" old; yea, more than two hundred. We may give further extracts from the *LEVIATHAN* hereafter.

THE POPE'S BULLS.—A correspondent of the *Due West Telescope*, in an article on the waning of Popery, says, "Of late the Pope's Bulls are of the molly (no-horn) breed, and are consequently unable to gore as formerly, and in fact so *lean*, like Pharaoh's, that they can scarcely butt!"

Our friend HURLY, editor of the *Irish Evangelist*, of this city, when he receives one of these papistical missiles calls it "*A Calf*." His bold exposure of Romanism has called forth a number of these *calves*.

We have received "*a calf*" lately, from some of those *lovers of darkness*. The following extract may serve to show how sincerely they wish us dead if we will not leave off to send death into their purgatorial system, built on the unscriptural doctrine of man's natural immortality; and because we venture to challenge an examination of the Bible against Traditions. This "*calf*" cost us *seven cents*, in postage. Certainly that is a *cheap calf*! Our readers perhaps will think it is more than it is worth. May be so, but we cannot tell what may come of it yet. It seems to be an intimation that if we do not die at his *blairing* we may expect to go in some other popish way. We have only to say, "If the Lord will." He is our keeper; and if these calf-makers can gain his consent to accomplish their purpose, to put down those who defend the Bible against the traditions of men, then let them work till their "*perdition*" comes. With his mouth wide open the *calf* speaks thus:—

"God forbid the devil to publish the Bible, and corrupt the texts by turning into dark speech, and pleasing speeches, and good words, to seduce the hearts of innocents. This is the way you defend the Bible against tradition. You publish the Bible contrary to the spirit of God. You would not publish that which are a restraint on your passions and yourself—the terrible words in the Bible. You would not suffer the word of God to chastise and judge your sins, hypocrisy and bigotry, and all your vices. You put all these aside, that it may not hurt your passions. This is the Bible which proceedings against Tradition. Blind guides! how can you flee from the wrath of God, which may fall upon you! Why will you not judge yourselves in this world, and confess your sins to the ministers of God in this world, before you die? Beware of flattery and presumption, or you will be lost for eternity. You will die in a moment after you read this letter! Terrible moment! Delay not one minute. Go quick! or your conscience accuses you before God for neglect

of your salvation, and trust in your strength and flattery. If you deny the confession and the church of God! God will appear to you horribly and speedily, for a most severe judgment against heresy and schism. Go to the Roman Catholic Church and confess all your sins sincerely before you die this day! and let the priest give you instructions before you be baptized and be communicated. Beware of the devil's delusion, or the death overtake you!

THEOCRAT.

From Br. Grew, Philadelphia.

BR. STORES—I have sympathised with you, beloved, in your recent trial of holy faith. “Whomsoever the Lord loveth he chasteneth.” I inclose a donation to aid a little in your good work. “My God shall supply all your need, according to his riches in glory by Christ Jesus.” “The earth is the Lord’s and the cattle on a thousand hills.”

I notice with pleasure that you “do not endorse every expression in the articles of Br. Ham, and perhaps may not agree with him in all his conclusions.” I pray God to unite us in his own holy and immutable truth, relative to the one great offering by which the Redeemer “hath perfected forever them that are sanctified.” Heb. 10 : 14.

You object to that truly absurd and unscriptural notion of the atonement which represents it as “paying our debts,” and excluding our Father’s forgiving love, and, in immediate connection, remark, “We are glad that Br. Grew is evidently modifying his views on the subject; for he now says, that Christ’s death ‘was vicarious in some sense.’” When, dear bro., did I ever say or write any thing different from this? The reader might suppose from your remark that I had heretofore given some sanction to the preposterous sentiment above stated. If you can quote any thing from my writings which implies it, I will most cordially unite with you in its repudiation.

But, dear bro., in avoiding one error we must be careful that we do not dash to pieces on another. To divest the offering of the Son of God of its vicarious and governmental character, in the definite and unambiguous manner which Mr. Ham has done, may be a shipwreck of Christian faith no less fatal than to divest it of forgiving mercy; for it is no less important that our Father should be “the just God,” than that he should be “the Savior.” It is the glory of this salvation, into which “the angels desire to look,” and which shall make the “new earth” resound with the grateful hallelujahs of ransomed sinners; that, in it, “mercy and truth have met together, righteousness and peace have embraced each other.” See Rom. 3 : 25, 26.

I assure Mr. Ham of my grateful appreciation of his very kind remarks relative to my manner of conducting “religious controversy.” May divine grace ever influence us to speak and write “the truth in love.” “The wrath of man worketh not the righteousness of God.” Had I indulged it in the present case I should have found my reprehension in the example of my courteous friend.

Far be it from me to present the shade of an intimation that our friend does not most sincerely consider that his views are in accordance with the teaching of the Scriptures. If “the remark contained in No. 4” fairly implies any thing more than what I intended to express, viz. that I cannot conceive how the views advanced can be reconciled with the divine testimony, I wish now to “withdraw” it. I will give an example. I cannot possibly conceive how the intelligent writer can reconcile the affirmation, that “the death of Christ was not designed for any purpose connected with God’s righteous government,” with Rom. 3 : 25, 26. Whatever may be said of “the evangelic history,” I ask our dear friend to sit down once more to the perusal of this passage, and see if he can rise up having “failed to discover the faintest traces of a judicial character in the crucifixion of Christ.”

My respected friend asks me to oblige him by “withholding [my] judgment” until the whole series of papers are before me, and does “not think that I am in a fair position to judge of [his] theory.” May I humbly ask why not, when I waited until a number of articles appeared, containing numerous plain, definite affirmations, with confirming illustrations, all combining to exclude everything of a judicial character from the Cross, before I took up my pen?

My heart will rejoice, for the truth’s sake, and for the sake of our respected friend, if, on a review of the subject, he shall perceive that his position on this important “doctrine of the Lord” is untenable. I rejoice that notwithstanding, p. 85 Vol. 9, it is affirmed that the Cross, “although foreseen by God, was not demanded and planned by Him;” Mr. Ham now writes, “Let not my friend Mr. Grew suppose that I deny there was any *determinate counsel* and foreknowledge of God in the circumstance of Christ’s death.” [The italicising is mine.] Permit me to ask, if “*determinate counsel*” does not imply being “demanded and planned?”

As you prefer short articles for your valuable periodical, I hope the present course may be continued, especially as I neither have presumed, or will in future presume, to oppose the divine testi-

mony to any expression of our respected friend which is not definite and plain. I will study brevity, and occupy a small space in your columns, compared with that of the articles reviewed. Your noble assurance of encouraging free discussion for the manifestation of the truth, induces me to hope that the few short articles I shall offer, for the consideration of your readers, will be admitted.

Yours, in Christian love.

NOTE BY EDITOR.—We are glad to find Br. Grew disclaiming the idea that Christ died for us in the “sense of *paying* our debts.” We were under the impression that he had held that view, but are happy to find he disclaims that “preposterous sentiment.”

THE SPIRIT OF HUMAN DEVOTION.

It will at once be admitted by all who have paid the slightest attention to the subject, that intercourse between man and his Maker necessarily demands that the worshipper draw near the Being worshipped in a proper frame of mind—with feelings becoming the awful solemnity and importance of the occasion. Such a state of mind can only be maintained by a clear perception of the relation which Jehovah assumes while listening to the praises and supplications of his people. And what is that position? Is it the position of incomprehensible Deity? Do the fallen sons of earth, while presenting their petitions before the Most High, require to view him in all the matchless glory and majesty of his supreme and regal power? Alas! alas! were that the case, how could we—sinners of the human race, come before God? The very thought of such a meeting would so fill us with terror and confusion, as to destroy all power of utterance, and effectually prevent any intercourse between us and the object of adoration. But—blessed be his name—we are authorized to approach him in a very different manner—to regard him with feelings, not of terror, but of confidential love. He meets with his people in the relation of a Father, and authorizes them to address him as such. “When ye pray, say, Our Father which art in heaven.”

It is by forgetting this truth, that a certain class of minds run into an error of the most prejudicial character, we mean, the error of seeking to dissociate themselves from terrestrial objects, while endeavoring to worship the Almighty. They imagine that in order to worship him acceptably they must, in spirit, enter the highest heavens, and in full view of the celestial throne, around which the seraphim with veiled face and feet, cease not to cry one to another, “Holy! holy! holy! is the Lord of Hosts, the whole earth is full of his glory,” and there present their petitions. These devotional enthusiasts think they have only prayed acceptably, when they have obtained some undefinable and mysterious view of the “Invisible God;” and their great end in prayer is not so much to have their requests granted, as to have their feelings ex-

cited, and when such sensations fail to be produced, they sink down in despondency and sullenness, complaining that the Lord has hid his face.

All attempts to form adequate notions of the “Invisible God” must prove fruitless and vain. The distance between him and the highest order of his creatures is necessarily great—beyond all comprehension, how much further removed are we, who “are of yesterday and know nothing”—nothing, comparatively, of the appearances around us, and contemporary with ourselves, much less of the “things unseen.” Jehovah has drawn an impenetrable veil between us and the glories of the upper sanctuary; and all attempts to pierce that veil are not only fruitless, but tend more than ever to obscure our vision. Any one who, even for a few moments, tries to form an idea of the duration, immensity, or power of the Deity, shall find his notions of the Infinite grow more dark and confused than before, and, should he continue the pursuit, speedily find himself lost in the transcending glories of “light ineffable.” God has, indeed, favored us with some striking manifestations of his glorious majesty, and yet these are but mere and occasional glimpses; and any light they reflect on our minds, only discovers to us our own insignificance, and the impassable distance between us and the Being we adore. ‘Tis perhaps for this reason that God has fixed the scene of our worship on earth amid terrestrial objects; and condescended to place himself within the centre of human affections. He does not require us, even in spirit, to enter the “place where his honor dwelleth,” and present our petitions there; but hiding from our sight he glories of the upper sanctuary, he, in his infinite condescension, “dwells as a father in the homes of earth.”

But not only does the devout worshipper of God not require to ascend the regions of spirituality and celestial light to present his supplications before the Most High, inasmuch as God comes down to him; but he is required to possess the very humblest character himself. It is not with men of high thoughts that Jehovah deigns to dwell, it is only with the “humble and contrite.” It is not as sages and philosophers that the people of God pour out their hearts’ desires to their “Father in heaven,” but as poor and needy beings, entirely dependant on him for every blessing they possess, or desire to obtain. If he stoops to hear their cry with a father’s care, they must approach him with the helplessness and simplicity of children.

The Lord not only condescends to listen to his people’s prayers as a father, he even authorizes us to address him as if he possessed like feelings with ourselves; to tell him all our wants in our common language, as to one related to us by the ties of human sympathy; yea, to plead with him, and ply him with motives, as if he required to be influenced by arguments. This is evident from many instances of acceptable prayer, recorded for our benefit and example in the Holy Scriptures. Witness that striking instance mentioned in Exodus xxxii. 11-14, where we find Moses interceding on behalf of the rebellious Israelites in the following terms: “Lord, why doth thy wrath wax hot against thy people which thou

hast brought out of the land of Egypt with great power and a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, to consume them from the face of the earth? Turn thou away thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest by thine ownself, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land will I give unto your seed, and they shall inherit it for ever. *And the Lord repented of the evil which he thought to do unto his people.*"

It is plain, that the worship of God is altogether adapted to the condition of the worshipper. The creature is not required to adapt itself to the Creator, but the Creator stoops to the humble condition of the creature. Thus the conduct of God to those who worship him, instead of countenancing the vague and wild notions of dreamy enthusiasts, who seek to worship God in a manner above and foreign to their nature, tends rather to localize our ideas, and confine our devout affections to the circle of earthly associations.

But it must be confessed, that some have a tendency to err in a contrary direction, abusing the Divine condescension by a wanton and irreverent mode of addressing the Supreme Jehovah. Often have we felt shocked and disgusted at the familiarity and irreverence manifested by such persons while presenting their desires to the Most High. They appeared to have forgotten that, while the Almighty condescends to listen to his people's prayers, and admit them to his presence on terms of friendship, it is only in the character of suppliants, not of companions; it is only for the purpose of hearing their requests, not that he might gratify their talkative propensities. Such indecorous worshippers justly incur the complaint, "Thou thoughtest I was altogether such an one as thyself." The conditions on which acceptable prayer is presented while encouraging the utmost freedom and confidence in the suppliant, gives no countenance whatever to an irreverent business-like familiarity; but, on the contrary, fill the mind of the petitioner with the deepest self-abasement, and the profoundest reverence towards the Most High. This must appear evident if we reflect that the medium of approach to the throne of grace is by a MEDIATOR. "No man," says Jesus, "cometh unto the Father but by me." It is in his name that all our petitions must be presented,—for his sake any blessing can be received by us. Thus, while the believer is encouraged to "draw near, in the full assurance of faith," he is at the same time kept in remembrance of his own worthlessness and vileness; and the only feelings that can possess his mind, regarding himself, are those of shame, guilt, and contrition. If he can only approach God through a Mediator, and obtain favors in his name, then he is himself destitute of all merit and claim on the Divine goodness; and he stands a beggar at the fountain of blessing: a beggar! nay, not so high, but a guilty one in the sight of God, and begs for mercy in the name of another.

The true spirit of human devotion is thus at utter variance with that of the dreamy enthusiast

who affects to meet God in the air, and worship him with the feelings not of a human, but of an angelic nature, and alike opposed to the familiarities of common companionship. It is, in a word, a spirit of artless simplicity and authorized earnestness—united with self-aborrence, shame, filial gratitude, and reverential awe.—*Moncrieff's Exp'r.*

From Rufus Wendell, Canajoharie, N. Y.

May 2, 1854.

Br. Storrs.—My interest in the Immortality question suffers no abatement. I am more than pleased with the EXAMINER and the manner in which it is conducted. Continue your review of Br. Mattison, as you may have opportunity; it must do good. What can be done, or, rather, what will it be necessary for us to do to induce you to publish the EXAMINER, next year, *weekly*, or semi-monthly in *double* its present size? One or the other of these changes I, for one, am extremely anxious to have you make, if the requisite means can be raised, both in donations and paying subscribers. In case of such a move, the subscription should be raised to \$2. Most cheerfully would I do all I could to promote the object to which I am thus early calling your attention. You know best what the prospect of success would be should the enterprise be laid before your readers. Your relation to the *Life and Death question*, in this country, gives you facilities for spreading light upon it, if the means are furnished, that no other man possesses. And it appears to me that you can do more good by publishing the EXAMINER, and scattering it over the land, than in any other way. These are a few of my thoughts on the subject.

NOTE BY THE EDITOR.—We have given place to Br. Wendell's suggestion about the *weekly* issue of the EXAMINER next year, &c., and would simply say, we have no will about it, and certainly feel no anxiety to increase our present burdens. We mean to strive, through grace, to do the work which God in His providence marks out for us; we have no choice, only that His will be done. If that is for us to go into retirement, we trust not to murmur; though active exertion is more pleasing, if it can be performed to the benefit of man.

We commenced the EXAMINER in 1842—issuing it occasionally—at our own expense, mainly, till 1847, when we commenced its regular *monthly* issue at fifty cents per year. At that price it could not be sustained except by donations. In 1850, the subscription price was increased to \$1. This sum for '50 and '51, did little more than pay the printer. The two following years, *viz.*: '52 and '53, the paper gave us about \$200 per year, above paying the printer's bill. The present year we commenced it semi-monthly, without increasing the price. But we commenced it thus before the *thousand* subscribers were received, which we

stated, last year, would be necessary to meet the expenses of the paper; not allowing in that estimate anything for our own labor. Up to the present date, however, we have received only about \$800 from subscribers. So far from the EXAMINER giving us any pecuniary support this year, from present appearances, it is likely to involve us in debt. Hence the policy of attempting to publish *weekly* is questionable; but we thought best to let Br. Wendell speak his mind on the subject for future consideration among the friends of the BIBLE EXAMINER.

From Polly G. Pitts, Union, Wis.

Br. Storrs.—The BIBLE EXAMINER comes to us a very welcome messenger; and our prayer is, that the Lord will hold you up and increase your trust and confidence in Him, and His glorious promises, seven-fold. That you may realize the promise of the Lord, in Isaiah, when he said, "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." No, my brother, neither floods or flames can destroy our hidden life. Our life that is hid with Christ, in God. And when Christ, who is our life, shall appear, may you, my brother, and this poor unworthy writer, with all the sanctified, appear with Him in glory. It is a time of trial to the true Israel of God; and may He grant us strength to stand firmly for His word.

There is a few lines, in a book called the Millennium that I have often thought of: it is ascribed to the devil, as saying to his angels, when he sent them forth to oppose the everlasting gospel. He says:

"But there are some—as there has always been,
And still will be, to the end of time—who, bold
And energetic; zealous, fully clad
In sacred vestments from above, and arm'd
Complete in panoply, long since approv'd,
Such as Messiah furnishes, from the
Great armory of truth, which ancient seers
And patriarchs put on;—there will be some
Of this invulnerable set, who will
Despise the sick'ning flattery of man,
And labor only that they stand approv'd
Of him that sent them forth to preach the word.
Such men as these, engaged with all the heart
And all the soul, will prove inflexible,
And ne'er can we expect to turn their feet
From the highway of truth. The world, with all
Its baits, can ne'er allure, nor dangers fright
Them from the course, marked out in sacred writ,
For those who preach the word. No love of gain
Impels them to the work. The naked truth
Is all that they declare. No fear of man
Diverts them from their course. Their faces, like
A flint, are set heavenward. Their only trust
Is in the living God. These we can ne'er
Annoy; but still we may traduce, revile,
Defame, asperse, and every means employ,
To render them obnoxious to the world."

I remember that you have said in time past, "Pray for me." I do pray that you may be one of this blessed number, and for the joy that is set before you [life through Christ] that you may endure the cross, despise the shame, overcome, and sit down with our Saviour on His throne.

The following are a few precious lines, from a leaf, more than a hundred years old;

"Lord; what is man? Original dust; engendered in sin, brought forth in sorrow, helpless in his infancy, extravagantly wild in his youth, mad in his manhood, deceived in his age; his first voice moves pity, his last commands grief. Nature clothes the beasts with hair, the birds with feathers, the fishes with scales, but man is born naked, his hands cannot handle, his feet cannot walk, nor his eyes see aright: vain are his desires, toys are his delight, he no sooner puts on the distinguishing character of manhood, but he burns it with wild-fire's passion, stains it with abominable pride, or contaminates it with debauchery. Lord, what is man? A dung-hill blanched with snow—a make-game for fortune—a mark for malice—a butt for envy; if poor, despised; if rich, flattered; if simple, derided; if prudent, mistrusted. His beauty is but a flower—his wit a flash—his wisdom folly—his art, imperfection—his glory, a blaze—his life, a span—himself, a bubble. He is born crying, lives laughing, dies groaning.

"Who then to vain mortality would trust

Who is crushed before the moth, whose dwelling is in dust."

The light is spreading slowly in Wisconsin. The Baptist minister in Union has to fight the truth on the life theme, to keep his flock easy. But He that is higher than the highest regardeth, and there be higher than they. May the Lord preserve us all blameless unto His coming and kingdom, is the prayer of your unworthy sister.

From R. P. Grant, Port Hope, C. W.

Br. Storrs.—I was exceedingly sorry to hear of your loss by fire; for I was quite sure you had nothing to spare. I suppose I have lost three times as much in another way of late, therefore I feel incapable of assisting you much, but as a proof of my desire, I enclose you one dollar, and also another for a new subscriber for your paper.

Yours, still looking for the blessed hope.

From Jonas Notestine, Canann, Ohio.

Br. Storrs.—Your Six Sermons have opened the way, and have given me more real pleasure than the world ever had or can. I love the Bible, and its author too more at this time than I ever did before. I wish those Sermons and Bible vs. Tradition could be placed in Wooster for sale. I will buy some of them, if sent to Wooster, and give them away, that the truth may be known, and God's name glorified.

NOTE BY EDITOR.—We cannot send out works on sale; our funds will not permit, and then it is usually a loss and damage to us to do it. We would be glad to see the works scattered, and hope it will be done.

From Geo. Hill, Meredith, N. Y.

Br. Storrs.—I feel much interest in the BIBLE EXAMINER, and hope to contribute to its pages, and assist to extend its circulation. My sympathy has been with you in your loss, and in your prosperity: for although you have met with a loss by fire, you seem to prosper in your labor of love.

Christianity has for its doctrine the principal of love. The gospel brought glad tidings of good will to man, and produceth good will among men. The righteous are blessed because they *hear* the word of God and keep it. It is from doing good, by deeds of charity, that we are accounted worthy to inherit the kingdom of heaven. The blessing to be conferred upon the righteous, as recorded in Math. 25th, is because they *practiced* brotherly love, and furnished the needy with the necessities of life. What is more important to man than a knowledge of the truth. All those who love the truth, as it is in Christ Jesus, and assist to proclaim its teachings, will be awakened, on the resurrection morn, by the joyful sound of mercy—"Well done, good and faithful servant, enter into the joys of thy Lord."

From J. P. Slayton, Gorham, N. Y.

Br. Storrs.—I some time ago concluded that I had not rendered you an equivalent for your invaluable BIBLE EXAMINER, therefore, I send two dollars more, and I would gladly pay five dollars per annum for it weekly. Why can we not have it weekly? I believe the most of your subscribers would like to pay double or threble what they now pay, to have it weekly. Tryphena Metcalf sends one dollar for the EXAMINER for the present year. Irena Metcalf sends one dollar as a donation. We all send you our thanks and our best wishes for your health and prosperity in this world, and for eternal life in the world to come.

Yours in hope of immortality through Christ.

Final Report of Prov. Com.

RECEIPTS since Report of Jan. 15: From a friend in Williamsburgh 3, friend in Buffalo \$2. By J. Blain—friends, Hartford, Ct. \$37; friends, Springfield, Mass. \$11; friends in Worcester \$16, friends in East Boston \$6.50, friends in Plymouth \$4.50, friend in Roxbury \$5, friend in New Bedford \$1, friend in Charlestown \$2, friend in Pownal, Vt. \$1; friends in New York City \$7. By T. Garbutt, from friend in Lyndon, N. Y. \$1; friend in Somerset \$2.50, friend in Cambria \$3, collection in Lewiston \$3.75, friends in Lewiston \$3, friend in Orangeport \$1. By C. F. Sweet—from friends, Le Raysville, Pa. \$2.15; friend in Springfield, Pa. \$2; friend in South Creek, Pa. \$3.50; various other collections and donations \$25.15. From D. B. Salter \$10. Total \$153.05.

DISBURSEMENTS in same time: to Jacob Blain \$59, C. F. Sweet \$45.55, Thomas Garbutt \$29.50, C. M. Richmond \$24. Total, - - - \$158 05

Total receipts for the year	- - -	\$529 41
Total disbursements do.	- - -	547 06

Treasury overdrawn,	- - -	\$17 65
---------------------	-------	---------

The claims of all the agents employed by the Prov. Com., during the year, have been met to their entire satisfaction, and fully paid, with the exception of Br. Blain. It will be seen, however, that the Treasury has been overdrawn, and the Treasurer himself bears that amount as his own responsibility, to complete paying the agents. As we have no means of knowing who have subscribed and not yet paid, it has been impossible to send out *circulars*, as we intended, to persons who had not paid their subscriptions; and we declined paying an agent a salary and traveling expenses to go over six States to *collect*, as we were persuaded such a course would not be approved by the donors to the Treasury of the Prov. Com. We delayed our final report in hopes to have effected a complete settlement with all the agents before publishing, but have been hindered in our attempt to accomplish that object in Br. Blain's case.

H. A. CHITTENDEN, }
HENRY F. JOHNSON, } Late Prov. Com.
Geo. STORRS, }

AN EDITOR'S EXPERIENCE.—Dr. Lee, of the Richmond Advocate, gives the following account of his early experience as an Editor.

"We gave our readers columns of solid divinity: the paper was too dull. We culled from science, literature and art; what are you about—yours is a religious paper. We gleaned from papers of sister Churches: why, are you not editing a Methodist paper? We wrote paragraphs, they were too short; essays, they were too long; took the *via media*, readers turned right off at a cross road. We were on 'the bridge of sighs,' at the foot of 'the hill of difficulty.' Here we took our first lesson in wisdom—found out we were a fool, engaged in the Sysiphean task of pleasing that very respectable and very particular gentleman, Mr Everybody."

An Editor that undertakes to please "Mr. Everybody," will find himself always at the "foot of the hill of difficulty." Let him use his best judgment, act in the love and fear of God, and not try to do impossibilities.

STRANGE NOTION.—What is it? That the image of Daniel 2d is to be re-constructed, head and all, and thus stand up to be smitten "*on its feet!*" This supposed re-construction is, in fact, the *fifth* universal kingdom. It might with just as much truth be affirmed that the four beasts of Dan. 7th must all be re-constructed, as that Nebuchadnezzar's image is to be; but the prophecy saith the "*fourth* beast" is to be *slain*, &c. Daniel is equally as explicit in the 2d chapter in stating the *fourth* kingdom as the one to be *divided*; constituting the

feet and toes; and it is this fourth kingdom, or feet and toes form of the kingdom, that is to be smitten by the stone. To talk of the re-construction of the image of Dan. 2d, and then to strike it on its *feet*, instead of its *head*, is to us a *strange notion*.

THE TREE OF LIFE.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7.

JESUS, my life, my All—bless'd SON OF GOD!
Beneath Thy verdant, Thy refreshing shade,
With calm delight I sit—IMMORTAL TREE!
Sweet to my taste is thy *life-giving* fruit:
By faith I eat, and shall for ever live.
Thy life is mine: Thine is the life in me.
I live, and yet not I: in me *Thou* liv'st;
And I, *because* Thou liv'st, shall never die.
Thine Essence is Eternal and DIVINE:
But wondrous Mystery! Thou to earth didst come,
Take root and grow, a tender plant unknown:
As a frail sapling, in a thirsty soil:
No comeliness in Thee, the eye beheld:
No form of beauty—nought to be desired:
So blind is man to excellence Divine:
To LOVE incarnate, so insensible.
E'en as the Father in Himself hath life,
In Thee was life—*communicable* life,
Eternal life—for sinful, mortal men.
Thou the "Green Tree" wast smitten in our stead:
Thy leaf was withered, and Thy trunk laid low;
But Thou to life didst soon again revive,
By virtue of Thine own atoning blood,
And Thine essential Immortality.
Now, in the midst of God's own Paradise,
With leaf unfading, and abundant fruit,
"The Resurrection and the Life" art Thou.
Mortals, by faith, behold Thee, and adore,
And, *by Thy fruit alone*, for ever live.
Then let me dwell by faith beneath Thy shade,
Till I, by *oneness* with Thyself, shall rise
To Thine own Paradise, IMMORTAL TREE!
Thy righteousness my title is to *life*,
My immortality—eternal life—
To thee I owe, and to Thy precious blood,
JESUS, Thou Christ, the Lord of All—"THE LIFE."

"He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 12.

W. MORRIS.

OURSELF.—The EDITOR of the EXAMINER has preached uniformly from once to three times every Sunday since this year came in, besides all his labor in preparing matter for the paper during each week, and performing all the labor of mailing with his own hands. The labor has become more than his years and strength can endure. Necessity has compelled him either to preach less or have help in his labor about the office. He has concluded to take the latter course, and trust to the friends of the EXAMINER to sustain him in it. An

additional expense of two or three hundred dollars per year will be the result of this arrangement: by it, however, he will be at liberty to go abroad more, and intends doing so. During this year, so far, his preaching has been confined to New York, Paterson, N. J., and a few other places in this vicinity.

MORE TRACTS.—The author of "An Appeal to men of Reason and Common Sense"—BR. NICHOLAS DABB—has furnished us with the manuscripts for two more Tracts, one of which we give our readers in this number of the EXAMINER, viz.: "*Man's Word* vs. *God's Word*." The other will appear in the next issue. It is entitled, "*Is this Infidelity*." These productions are well calculated to gain attention, and do good. We hope the author will continue this series of tracts; and we will issue them as fast as our means will permit. It is intended to confine each one to four pages, large 12mo., and in large type. Any person having funds which they would like to apply to such an object, can materially help in the issue. We have before said, These tracts are written by a brother who, a few months since, was a Methodist Preacher; and these are his first productions in public. May he have grace and wisdom to hold on as he has begun. The price will be 60 cts. per 100, \$5 per 1,000.

THE BIBLE EXAMINER can be had, *in sheets*, for '49, '50, '51, '52, and '53, for fifty cents each year. Or, for \$2 we will send the *whole* for those five years. We will give either year to any person who will send us *two* new subscribers, with payment in advance, for the *present* year.

Will our friends try to send us a few new subscribers, immediately? It would be a great help to us if we could have half as many more as we have now.

H. L. HASTINGS' post office address is Peacedale, R. I.

THOMAS GARBUTT's post office address is North Ridge, Niagara Co., N. Y.

DONATIONS since May 1st: Reuben P. Grant \$1, David Rollins \$2, Dr. E. Perkins \$1, M. Batcheler \$2, Richard Martin \$6.50, Stephen Benton \$1, Irena Metcalf \$1, Daniel Westervelt \$5, B. J. Burnett \$2.50, James B. Trevier \$2, friends in Rensselaer, Ind. by E. T. Harding, \$5; friends in Paterson \$29, Polly G. Pitts 50 cts., Henry Grew \$5, F. W. and N. M. Henry \$2, Parker Sawyer \$3, Reuben Burroughs \$2, Wm. E. Goudy \$2, Daniel Davis \$1, Alex. Welsh \$1.